796 Before
[793] day-break of the first day the ordinary temple priests, a Mûssad, will leave the temple after having swept up and made it clean; and (before day-break also) five Nambûtiris will enter it, bearing with them "Sudhi
796 Kalasam." The Kalasam is on this occasion made of the
778 five products of the cow, *i.e.* (panchagavyam) together
[237] with some water, a few leaves of the banyan tree (Arayâl) and Darbha grass, all in one vessel. Before being brought to the temple, mantrams or magic verses will
[783] have been said over it. The contents of the vessel are sprinkled all about the temple, and a little is put in the well, thus purifying the temple and the well. The Nambûtiris will then perform the usual morning worship, and either immediately after it or very soon afterwards they leave the temple, and the Mûssad, the ordinary priest, returns and resumes his office. The temple belongs
[613] to four Taravâds, and no sooner has it been purified than the Kâranavans of these four Taravâds, virtually the joint-owners of the temple (known as Urâlas) present to the temple servant (known as a Pishârodi) the silver flag of the temple which has been in the custody of one of them since the last festival. The Pishârodi receives it and hoists it in front of the temple (to the east), thus signifying that the festival has begun. While this is being done, emphasis and grandeur is given to the occa-
[201] sion by the firing off of miniature mortars such as are
[411] common at all South Indian festivals; and, after the flag is hoisted, there are hoisted all round the temple small flags of coloured cloth. For the next few days
[788] there is nothing particular to be done beyond the procession morning, noon and night; the image of Bhagavati being carried on an elephant to an orchestra of drums, and cannonade of the little mortars. All those who are present are supposed to be fed from the temple.
796 There is a large crowd. On the morning of the fifth day
564 a man of the washerman (he is also a tailor: Vannân) caste will announce to the neighbours by beat of tom-tom that there will be made a procession of Bhagavati issuing from the gates of the temple and passing round about.
[202] Like all those who are in any way connected with the
[788] temple, this man's office is hereditary and he lives to a small extent on the bounty of the temple, *i.e.*, he holds a
[425] little land on nominal terms from the temple property, in consideration for which he must fulfil certain requirements for the temple as on occasions of festivals. His office also invests him with certain rights in the community. The Vannân has, I believe, immense power

Nâyar and a Kurichchan, and the faces of these men when we proceeded to wade through the little river, knee-deep and about 30 yards wide, in order to reach the sacred spot of the festival, expressed anxious wonder. They dared not accompany us across. No one (excepting, of course, a Muhammadan) would go near the place unless during the few days of the festival when it is safe: at all other times any man going to the place is destroyed instantly. How much this belief has to do with Iswara need not be commented on! Nothing on earth would have persuaded either the Nâyar or the Kurichchin to cross that river. Orpheus proceeding to find his Eurydice, Dante about to enter the Inferno had not embarked on so fearful a journey! About a hundred yards beyond the stream we came upon the sacred spot, a little glade in the forest. Why this uncomfortable place was chosen I know not; in the rains when the festival is held it is usually under water, and the people have to stand in water. In the centre of the glade is a circle of piled up stones, 12 feet in diameter. In the middle of the pile of stones is a rude lingam. By the same token the lingam had been broken and displaced a few days previously by some Mâppilas searching for treasure which they thought was there. *Running east from the circle of the lingam is a long shed, in the middle of which is a long raised platform of brick, used apparently as a place for cooking. Around the lingam there were also thatched sheds in which the people had lodged during the festival. Grass and weeds were growing high, and the sheds were dilapidated and looking as if they had not been used for years; but then the rain in Malabar brings about destructive effects with astonishing rapidity.

Pilgrims going to this festival carry with them offerings of some kind. Tiyans take young cocoanuts. I am not

* The circle of stones is specially interesting. Near the Angadipuram-Manjery road, between Vellila and the ferry is a monolith in the centre of a piled up platform circled with stones, the circle 30 feet in diameter. Apparently one of the many pre-Hindu remains in Malabar. Description of the ancient remains in Malabar, which are specially interesting, must be made later on. Just now let me note that stone circles are common. And I find in my notes the following: "On the hill side just about the Tirunelli temple (North Wynâd forests), where there is a clearing in the forest and the ground is somewhat flat, is a circle of stones 12 feet in diameter, and filled up with earth so as to make a raised platform nearly 2 feet in height; in the centre a small upright stone 10 inches high. To the north-east, three flat upright stones . . . . and a flat place, rudely square about 11 feet from the circle, evidently an old sacred place of some of the jungle folk."

6:Fawcett G-5 (ca. 1900)1915
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796 778 sure what the Nâyars take; perhaps the same. Every one who returns brings with him a swish made of split young leaves of the cocoanut palm.

796 788 782 A shrine to which the Malayalis, Nâyars included, resort is that of Subramania in Palni, in the north-west corner of the Madura district, about a week's march from the confines of Malabar near Palghat. Not only are vows paid to this shrine, but men, letting their hair grow for a year after their father's death, proceed to have it cut there. [765] [302] The plate shows an ordinary Palni pilgrim. The arrangement which he is carrying is called a kâvadi. There are two kinds of kâvadi: a milk kâvadi (one containing milk in a pot) and a fish kâvadi (one containing fish). The vow may be made in respect of either, each being appropriate to certain circumstances. When the time comes near for the pilgrim to start for Palni he dresses in reddish orange cloths, shoulders his kâvadi and starts out. Together with a man ringing a bell, and perhaps one with a tom-tom, with ashes on his face, he assumes the role of beggar. The well-to-do are inclined to reduce the beggar period to the minimum; but a beggar every votary must be, and as a beggar he goes to Palni in all humbleness and humiliation, and there he fulfils his vow; leaves his kâvadi and his hair and a small sum of money.

Though the individuals about to be noticed were not Nâyars, their cases illustrate very well the religious idea of the Nâyar as expressed under certain circumstances; for between the Nâyars and these there is in this respect little if any differenee. It was at Guruvayûr in November 1895. On a high raised platform under a peepul tree were a number of people under vows, bound for Palni. A boy of 14 had suffered as a child from epilepsy, and seven years ago his father vowed for him (on his behalf) that if he were cured he would make the pilgrimage to Palni. He wore a string of beads round his neck and a like string on his right arm (these were in some way connected with the vow). His head was bent and he sat motionless under his kâvadi, leaning on the bar, which when he carried it rested on his shoulder. He could not go to Palni until it was revealed to him in a dream when he was to start. He had waited for this dream seven years, subsisting on roots (yams, etc.) and milk,—no rice. Now he had had the [776] long-looked-for dream, and he was about to start. As an instance of the Malayali's ignorance of the Hindu theogony, this youth said he was going to the god "Sri Krishnan" in Palni. It is well known that god there is *not* Krishna.

* [See Plate XI, facing p. 230, Category 116--Analyst]

Another pilgrim was a man wearing an oval band of silver over the lower portion of the forehead almost covering his eyes; his tongue outside his teeth, kept in position by a silver skewer through it. Had been fasting two years. Much under the influence of the god, and whacking incessantly at a drum in delirious excitement. The skewer was put in the day before, and was to be left in for forty days. Several of the pilgrims wore a handkerchief tied over the mouth, they being under a vow of silence. One poor man wore the regular instrument of silence, the mouth-lock (a wide silver band over the mouth, the ends reaching over the cheeks, a skewer through both cheeks keeping the ends together * and, of course, the mouth open); and he sat patiently in a nice tent-like affair, about 3 feet high. People fed him with milk, &c., but he made no effort to procure food, relying merely on what was given him.

Pilgrims generally go in crowds under charge of a priestly guide, one who, having made a certain number of journeys to the shrine, wears a peculiar sash and other gear. They call themselves pujâris, and are quite *au fait* with all the ceremonial prior to the journey as well as with the exigencies of the road. As I stood there, one of these pujâris stood up amidst the recumbent crowd. He raised his hands towards the temple a little to the west, then spread out his hands as if invoking a blessing on the people around him. Full of religious fervour he was (apparently at any rate) unconscious of all but the spiritual need of his flock.

The use of the mouth-lock is common with the Nâyars when they assume the pilgrims' robes and set out for Palni, and I have often seen many of them garbed and mouth-locked going off on a pilgrimage to that place.

Brief mention must be made of the festival held at Kodungallûr in the northernmost corner of the Cochin State, along the coast, as it possesses some strange features peculiar to Malabar and is much frequented by the Nâyars. Kodungallûr is near Cranganore, the old Dutch Settlement, where was, probably, the Musiris of the Greeks. Tiruvangaikalam, close by, will probably turn out to be the long lost site of the capital of the Chêra kingdom. I have been disappointed in obtaining particulars

* The mouth-lock is not peculiar to Malabar. A description of this form of vow in another part of the Presidency was made by me in the "Journal of the Anthropological Society of Bombay," Vol. II, No. 2 (1890).

6:Fawcett G-5 (ca. 1900)1915
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of the festival, so make the following excerpt from Mr. Logan's well-known "Manual of Malabar." "It takes the people in great crowds from their homes. The whole country near the lines of march rings with the shouts 'Nada-a Nada-a' of the pilgrims to the favourite shrines, chief of which is that at Cranganore (Kodungallûr) in the Native State of Cochin. Of what takes place when the pilgrims reach this spot perhaps the less said the better. In their passage up to the shrine the cry of 'Nada-a Nada-a' (march, march away) is varied by terms of unmeasured abuse levelled at the goddess (a Bhagavati) of the shrine. This abusive language is supposed to be acceptable to her. On arrival at the shrine they desecrate it in every conceivable way, believing that this too is acceptable; they throw stones and filth, howling volleys of opprobrium at her house. The chief of the fisherman caste, styled *Kûli Muttatta Arayan*, has the privilege of being the first to begin the work of polluting the *Bhoot* or shrine. Into other particulars it is unnecessary to enter; cocks are slaughtered and sacrificed. The worshipper gets flowers only, and no holy water after paying his vows. Instead of water he proceeds outside and drinks arrack or toddy, which an attendant Nâyar serves out. All castes are free to go, including Tîyars and low caste people. The temple was originally only a Bhoot or holy tree with a platform. The image in the temple is said to have been introduced only of recent years." It is a pity Mr. Logan is so reticent. My information is that the headman of the Mukkuvans (fisher caste) opens the festival by solemnly making a fœcal deposit on the image. Here again there is the same strange union of everything that is filthy, abusive, foul and irreverent, with every mode of expressing the deepest religious feeling.

Leaving now the religion, expression of which may be seen at temple festivals and during pilgrimages to these scenes of religious fervour, we will turn to that which we see in the house of the Nâyar at home.

Plate XII shows a man standing with a sword of the shape known as Nândakam. He is an individual called a Velichchappâd, and as he stood to be photographed by me his forehead and face streamed with blood from a self-inflicted wound on the head. The Velichchappâd is a familiar character in Malabar. His profession illustrates the very mixed character of the Hinduism of the Nâyar, partaking as it does of much of the lower cult,—animism,

[See cat. 116, plate facing p. 242 -- Ed.]

6:Fawcett G-5 (ca. 1900)1915
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In the south-east of Malabar, in the neighbourhood of Palghat, the Ônam games are of a rougher character, the tenants of certain jenmis (landlords) turning out each under their own leader, and engaging in sham fights in which there is much rough play. Here, too, is to be seen a kind of boxing which would seem to be a relic of the days of the Roman pugiles using the cestus in combat. The position taken up by the combatants is much the same as that of the pugiles. The Romans were familiar with Malabar from about 30 B.C. to the decline of their power. We may safely assume that the "3,000 lbs. of pepper" which Alarie demanded as part of the ransom of Rome when he besieged the city in the fifth century, came from Malabar.*

Before ending this very incomplete account of customs of the Nâyars, mention must be made of two more of these, both odd. Ever since Châraman Perumal departed from the west coast of India in A.D. 825, setting sail for Arabia and Mecca, having divided up his kingdom, His Highness the Maharajah of Travancore when ascending his throne says: "I ascend the musnud, and will rule until my uncle returns." The "uncle" is Châraman Perumal, the last sovereign of the west coast, who, having embraced the Muhammadan religion which was brought to his shores by Arab traders, proceeded to carry out a wild idea—so goes the legend—of receiving instruction from the Prophet himself! He never returned. To one princeling was given the territory now known as Travancore, and his surviving successor (through the female line of course) is the present Maharajah of Travancore. To another he gave Cochin, the ruler of which State also inherits through the female line. To the ancestor of the Zamorin of Calicut the Perumal gave no territory, as to the others, but he gave him his sword (it is still in existence) with the advice "to die and kill and annex." That he annexed is quite clear, as he was the sovereign not only of Calicut but of the country round about when modern Europeans first visited the west coast of India. Like the Maharajah of Travancore, the Zamorin repeats the formula that he rules until his uncle returns, but in his case it forms part of an elaborate and costly ceremony. The fort, which was the official residence of the Zamorin,

* See Madras Government Museum Catalogue No. 2, Roman Coins, by Mr. Edgar Thurston, Superintendent of the Museum.

7:Gough E-5 (1947-1949)1955 AWll Kerala AWll Nayar

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Rangachari (1909, V, p. 320), reports that in Travancore, the 'leading villager' gave his consent and received gifts from the bridegroom 'as if to recompense him'. This recalls the statement of one informant of Pālakkara, who said he had heard a rumour that in ancient days, the Aśān of the village had the right to deflower retainer-Nayar women, a right which he might forgo on payment of a sum of money.[1]

588 824 831

The *tāli* is, as Thurston & Rangachari observe, shaped like a leaf of the *Ficus religiosa* (pipal) tree (*aswatha*). This tree is worshipped by Nayars, Nambūdiris, and Tamil Brahmans as an embodiment of the Sanskrit god Vishnu. It is said to symbolize male creative power, the female tree with which it is associated being the *veppu* or margosa (*Melia Azadirachta*).[2] In the Tamil country, the two trees are frequently planted together in a mock-marriage ceremony, so that the creeping stems of the margosa may twine round the pipal tree like the arms of a faithful wife round her husband. Among Nayars, Tiyyars, Nambūdiris, and Tamil Brahmans, barren women are counselled to march a hundred and eight times round the ficus tree to obtain children. We are therefore probably justified in regarding the *tāli* as a phallic symbol, presented to the bride as a sign 'that she may now do what she pleases'.[3]

[842] [788]

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Innes (1908, p. 174) and Krishna Menon (1894) reports that, traditionally, the bridegroom's party approached the house flourishing weapons and shouting a war-cry. Later, before tying the *tāli*, the bridegroom laid his sword across his lap, and the girl took an arrow and a mirror in her hand. Mateer (1883) says that in Travancore, if the family were too poor to perform the ceremonies, the girl's mother might tie her *tāli* before a sword or a clay idol representing Kāma Devan, the Hindu god of passion.[4] Similarly, since the traditional ceremony died out, many Pālakkara mothers take their immature daughters to some Brahmanical temple dedicated to Vishnu (the god of marital and domestic prosperity) and themselves tie the *tāli* before the god.

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Fawcett (1901, pp. 229–32) observes that the girl's brother carried her into the marriage hall from the house, bore her three times round it, and seated her to the left of the bridegroom; Innes (1908, p. 174) remarks that she might be carried there either by her brother or her *kāranavan*. On the fourth day, after their bath, the couple returned to the girl's ancestral house to find its doors shut against them. The bridegroom must force open the doors before he could take his seat with his bride in the kitchen where they ate a meal together. Alternatively, he might enter the house last in the procession, when boys of the girl's lineage pelted him with plantain fruits, which he must ward off with his shield.

588 [593] [613]

According to Innes (*ibid.* p. 173), before the rite the girl was secluded for three days and nights in an inner room of the house, with a brass hand-mirror in her right hand, an arrow in her left, and the eight auspicious objects before her. On the second morning she went to the bathing pool, on the bank of which she must, after bathing, jump thrice over a brass vessel of water with an unhusked coconut on top, overturning both at the third time.

[788]

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I turn to the rite in the royal lineages. In the Cochin lineage, which prides itself on ancient, 'true' Kshattriya descent, the rite took the form of a Brahmanical marriage ceremony with Sanskrit *mantras* from the Grihya Sutras. It was performed separately for each girl before puberty by a Nambūdiri, who must actually deflower the girl on the night of the ceremonies. The bridegroom received a fee and departed after four days. The girl might then cohabit

[1] Dr Aiyappan (1932) similarly reports that the Aśān in some areas deflowered Nayar women at a ceremonial initiation.

[2] For a discussion of the symbolic significance of this tree see Dubois (1906, p. 652).

[3] My interpretation of the *tāli* as a phallic symbol is the more likely in that among Tamil Smartha Brahmans of Tanjore, the marriage *tāli* bears engraved upon it a *lingam*, the phallic emblem of Siva.

[4] This modern rite recalls the ceremonial marriage of the Devadasis (temple-dancers and prostitutes) in the Tamil country, in which the dedicated girl's *tāli* is tied by the temple priest before the god of the temple, or, if a girl fails to become dedicated to a god before puberty, by her mother in the presence of a sword. The 'marriage' is followed after puberty by the nuptials, at which a wealthy high caste man of the neighbourhood passes the night with the girl as the first of her lovers.

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The above two subdivisions are mere titles and the members belonging to them are not numerous in the State.

6. *Márár.*—The members of this subdivision act as drummers and musicians in temples and also render important services to Brahmans and Kshatriyas in their ceremonies.

7. *Pádamangalam Nayars.*—The members of this clan are engaged in escorting processions in temples. Some also act as sweepers in them. There are not, I am informed, very many in the State belonging to this subdivision.

8. *Pallichán Nayars.*—These are palanquin-bearers of the Brahmans and Kshatriyas.

9. *Vattekád Nayars.*—They are the pressers of oil for use in temples. It has been remarked by some that the Vattékád Nayars are not always admitted to be true Nayars and that in some places they are called Vániyans (oil mongers.) The subdivision is endogamous. There are two minor subdivisions, the members of which neither interdine nor intermarry.

10. *Chempukotti Nayars.*—These are the workers in copper for temples and Brahman houses. The following tradition regarding them is interesting :—

"Chempukottis or Chempóttis (copper tappers) are copper-workers whose traditional business is the roofing of the *srikóvil* or inner shrine of the temple with that metal. They are said to have originally formed part of the *Kammálan* or artisan community. When the great temple of Taliparamba was completed, it was purified on a scale of unprecedented grandeur, no less than thousand Brahmans being employed. What was their dismay when the ceremony was well forward, to see a Chempukotti coming from the *srikóvil*, where he had been putting the finishing touches to the roof! This appeared to involve a re-commencement of the whole tedious and costly ritual; and the Brahmans gave vent to their feelings of despair, when a vision from Heaven re-assured them. And thereafter Chempótties have been raised in the social scale, and are not regarded as a polluting caste." [1]

11. *Otattu Nayars.*—They are the tile and thatch makers for temples and Brahman houses.

12. *Edachéri Nayars.*—They are the makers and sellers of dairy produce.

1. Malabar District Gazetteer, page 130.

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are also indulged in. In these days of modern civilization, when schools for boys and girls have increased in the State, many take advantage of the instruction imparted in them, so that when the latter become adults, they profitably spend their leisure hours in reading religious and other books. Towards the evening they go to the temple for worshipping and go round it several times, which, though hygienic in its origin, is considered of religious importance. They return home, and their supper is generally before eight o'clock; after this they retire to their rooms, each married woman occupying her separate room or set of rooms. They lie on mats or beds spread on the floor or on the latter placed on cots with which the rooms are neatly furnished. Such in brief is the family life and organisation of well-to-do families of the Nayars. In poor families in which the members subsist by hard work, the daily routine of life considerably differs from those described above.

Mention has already been made of the *kāraṇavan*, who is the manager of all affairs in the Nayar family. He is legally responsible for the proper management of the joint property, for the education of the junior members and for everything conducive to the general welfare and happiness of every member of the family. It must be remembered that the family property is joint property and that no member can claim that any portion of it belongs to him or to her, nor can any individual member claim a separate possession or enjoyment of any portion. The ground-work of the system is, that the family property is held in trust for the support of the females and their descendants in the female line. The property is impartible and the family is indissoluble except with the consent of all its members. When, in course of time, the family becomes too unwieldy to be governed and managed by one man, the circumstances and natural forces bring about a division of the family into various distinct sections or families. These separate families keep up the original traditions of their common descent, but have no legal right to the property of one another. The members of the family and their descendants in the female line, thus separated by partition from the main stock, form a *tāvazhi* (*ta*=mother, *vazhi*=line, *i. e.*, mother's line). They live in a separate building and own that portion of the joint property which is theirs in the partition, and which is managed

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the malignant propensities of those spirits. The most popular of the festivals is the *Mandalam*, which begins on the first of Vrischigam (middle of November) and lasts for forty-one days. In addition to the daily *pújas* to the image of Bhagavati by Brahman priests, special rites and ceremonies (*Kúlamezhuthum Páttum*) are also performed by a particular class of Sudras to the figure of the goddess made on the floor by means of coloured powders, while the devotees sing songs in her praise to the accompaniment of lute-like musical instruments. A man in a fantastic dress with an array of jingling bells round his loins, heavy sounding bell-metal anklets on each foot and a scythe-shaped sword in his hand impersonates the goddess and dances to the sound of tom-toms round the figure of the goddess Bhadrakáli on the floor. The *Velichapád*, as he is called, becomes highly excited and in his frenzy sometimes even cuts his forehead and causes it to bleed. He speaks, or rather the deity speaks through him, in broken yet commanding tones wholly unlike his own and makes oracular responses to the enquiries addressed to him.

On a night in the latter part of the month of Dhanu (early in January), a golden image of the goddess is placed on the back of a big decorated elephant, and, amidst the beating of drums, the firing of pop-guns and crackers, is taken out in procession. The elephant with the goddess is supported on each side by elephants whose numbers vary according to the means of the villagers. The *Velichapád* is indispensable and is accompanied by a group of well-dressed women and girls, each carrying in her hand a plate (*tálam*) full of rice and a light placed on the top of it. The festival ends with a display of fire-works, and the ceremony closes with the sacrifice of goats or fowls. On the same principle but on different lines are celebrated various propitiatory and sacrificial festivals in honour of the other aforesaid deities. Generally, after the harvests, the *Velichapáds* are taken out in procession to the Hindu houses in each village to receive offerings of a measure of paddy and small coins.

Sásta or *Ayyappan*.—According to Keralólpathi, Parasurama with the object of protecting the newly created country (Kérala) is said to have established many temples and dedicated them to this deity. The most important of these is at Sabarimala in the Chengannur Taluk of Travancore, which

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attracts a very large number of pilgrims during the *Mandala púja* from Malabar, Cochin and Travancore. This deity is peculiar to these parts, where he has the largest number of worshippers.[1]

Demon worship.

The worship of the tutelary deities above described is to a very great extent the outcome of a belief in, and a constant fear of, the influence of demons and evil spirits on mankind, a belief which has existed from a very remote period. The worship of demons is confined to the lower orders and has no connection with the higher forms of Hinduism, and yet this belief in demons is so wide-spread that not even the Brahmans are free from it. In every part of the State, in Malabar and in Travancore, magicians and sorcerers, from the highest Nambuthiri to the lowest Parayan, find employment in exorcising their baneful influences. Among the Pánans, Mannáns and Parayans, magic, sorcery, and witchcraft are a hereditary profession, and among the Nambuthiripáds of Kallúr, Káttumatam, and Chennamangalam are to be found special family deities by whose aid they are supposed to avert the actions of demons and spirits. It is curious to note that there are exorcists even among Christians and Mussalmans; and another interesting fact in connection with this is that the high caste Hindus exercise their magic influence by propitiating, by the aid of their sacred *mantrams*, the more refined and sublime manifestations of God, while the low caste-men propitiate Káli in her more hideous aspects. The ordinary people make a distinction between *Bhútas* on the one hand, and *Prétas* and *Pisáchas* on the other. The former are regarded as the messenger of Siva and his consort Sakti, while the latter are the souls of the departed who have died a violent and unnatural death by suicide, murder, or by drowning, and they are believed to be demons who wander about inflicting injury upon mankind in various ways. At noon and at midnight are the chief hours when they attempt to seize or possess those who walk in lonely places or take shelter under tamarind trees or on the sides of tanks. At night the demons are believed to call loudly in order to allure people out of their homes into distant jungles and there to kill them; hence, as a rule, at night a call is not responded to until it is repeated a fourth

1. Vide Religion of the Izhuvans, Vol. I, page 313.

13:Thurston & Rangachari E-4, 5 (no date) 1909
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Vishu, and Thiruvathīra festivals, she sends besides a little money, areca nuts, betel and tobacco. The money sent should be 4, 8, 16, 32, or 64 rupees. Higher sums are very rarely sent. Before long, the women of the husband's house express a longing for the girl-wife to be brought to their house, for they have not seen her yet. Again the astrologer is requisitioned, and, on the day he fixes, two or three of the women go to the house of the girl, or, as they call her, Ammāyi (uncle's wife). They are well treated, and presently bring away the girl with them. As she is about to enter the gate-house of her husband's taravad, the stile of which she crosses right leg first, two or three of the women meet her, bearing a burning lamp and a brass plate (thālam), and precede her to the nalukattu of the house. There she is seated on a mat, and a burning lamp, a nazhi (measure) of rice, and some plantains are placed before her. One of the younger women takes up a plantain, and puts a piece of it in the Ammāyi's mouth; a little ceremony called madhuram tītal, or giving the sweets for eating. She lives in her husband's house for a few days, and is then sent back to her own with presents, bracelets, rings or cloths, which are gifts of the senior woman of the house. After this she is at liberty to visit her husband's house on any day, auspicious or inauspicious. In a big taravad, where there are many women, the Ammāyi does not, as a rule, get much sympathy and good-will in the household, and, if she happens to live temporarily in her husband's house, as is sometimes, though very rarely the case in South Malabar, and to be the wife of the Karanavan, it is observed that she gets more than her share of whatever good things may be going. Hence the proverb, 'Place Ammāyi Amma on a stone, and grind her with another stone.' A sambandham ceremony at

event the festival is held yearly to Bhagavati and her followers. The festival lasts for seven days. When I visited it in 1895, the last day was on the 31st of March. Before daybreak of the first day, the ordinary temple priest, a Mūssad, will leave the temple after having swept it and made it clean; and (also before daybreak) five Nambūtiris will enter it, bearing with them sudhi kalasam. The kalasam is on this occasion made of the five products of the cow (panchagavyam), together with some water, a few leaves of the banyan tree, and darbha grass, all in one vessel. Before being brought to the temple, mantrams or magic verses will have been said over it. The contents of the vessel are sprinkled all about the temple, and a little is put in the well, thus purifying the temple and the well. The Nambūtiris will then perform the usual morning worship, and, either immediately after it or very soon afterwards, they leave the temple, and the Mūssad returns and resumes his office. The temple belongs to four taravāds, and no sooner has it been purified than the Kāranavans of these four taravāds, virtually the joint-owners of the temple (known as Urālas) present to the temple servant (Pishārodi) the silver flag of the temple, which has been in the custody of one of them since the last festival. The Pishārodi receives it, and hoists it in front of the temple (to the east), thus signifying that the festival has begun. While this is being done, emphasis and grandeur is given to the occasion by the firing off of miniature mortars such as are common at all South Indian festivals. After the flag is hoisted, there are hoisted all round the temple small flags of coloured cloth. For the next few days there is nothing particular to be done beyond the procession morning, noon, and night; the image of Bhagavati being carried on an elephant to an orchestra

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of drums, and cannonade of the little mortars. All those who are present are supposed to be fed from the temple. There is a large crowd. On the morning of the fifth day, a man of the washerman (Vannān) caste will announce to the neighbours by beat of tom-tom that there will be a procession of Bhagavati issuing from the gates of the temple, and passing round about. Like all those who are in any way connected with the temple, this man's office is hereditary, and he lives to a small extent on the bounty of the temple, *i.e.*, he holds a little land on nominal terms from the temple property, in consideration for which he must fulfil certain requirements for the temple, as on occasions of festivals. His office also invests him with certain rights in the community. In the afternoon of the fifth day, the Vannān and a Manūtan, the one following the other, bring two umbrellas to the temple; the former bringing one of cloth, and the latter one of cadjan (palm leaves). I am not sure whether the cloth umbrella has been in the possession of the Vannān, but think it has. At all events, when he brings it to the temple, it is in thorough repair—a condition for which he is responsible. The cadjan umbrella is a new one. Following these two as they walk solemnly, each with his umbrella, is a large crowd. There are processions of Bhagavati on the elephant encircling the temple thrice in the morning, at noon, and at night. Early on the sixth day, the headman of the Mukkuvans (fishermen), who by virtue of his headship is called the Arayan, together with the blacksmith and the goldsmith, comes to the temple followed by a crowd, but accompanied by no orchestra of drums. To the Arayan is given half a sack of rice for himself and his followers. A silver umbrella belonging to the temple is handed over to him, to be used when

of them represent devils or some kind of inferior evil spirits, and dance madly under the influence of the spirits which they represent. Then comes the Arāyan as on the previous day with his little procession, and lastly comes the blacksmith with the sword. The procession in the evening is a great affair. Eight elephants, which kept line beautifully, took part in it when I witnessed it. One of them, very handsomely caparisoned, had on its back a priest (Mūssad) carrying a sword smothered in garlands of red flowers representing the goddess. The elephant bearing the priest is bedizened on the forehead with two golden discs, one on each side of the forehead, and over the centre of the forehead hangs a long golden ornament. These discs on the elephant's forehead are common in Malabar in affairs of ceremony. The Māppilla poets are very fond of comparing a beautiful girl's breasts to these cup-like discs. The elephant bears other jewels, and over his back is a large canopy-like red cloth richly wrought. Before the elephant walked a Nāyar carrying in his right hand in front of him a sword of the kind called nāndakam smeared with white (probably sandal) paste. To its edge, at intervals of a few inches, are fastened tiny bells, so that, when it is shaken, there is a general jingle. Just before the procession begins, there is something for the Tiyans to do. Four men of this caste having with them pūkalasams (flower kalasams), and five having jannakalasams, run along the west, north, and east sides of the temple outside the enclosure, shouting and making a noise more like the barking of dogs than anything else. The kalasams contain arrack (liquor), which is given to the temple to be used in the ceremonies. Members of certain families only are allowed to perform in this business, and for what they do each

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man receives five edangālis of rice from the temple, and [465] a small piece of the flesh of the goat which is sacrificed later. These nine men eat only once a day during the [834] festival; they do no work, remaining quietly at home [841] unless when at the temple; they cannot approach any one of caste lower than their own; they cannot cohabit with women; and they cannot see a woman in menstruation during these days. A crowd of Tiyans join more or less in this, rushing about and barking like dogs, making a hideous noise. They too have kalasams, and, when they are tired of rushing and barking, they drink the arrack in them. These men are always under a vow. [782] In doing what they do, they fulfil their vow for the benefit they have already received from the goddess—796 cure from sickness as a rule. To the west of the 564 temple is a circular pit—it was called the fire-pit, but there was no fire in it—and this pit all the Tiyan women of the neighbourhood circumambulate, passing from west round by north, three times, holding on the head a pewter plate, on which are a little rice, bits of plantain leaves and cocoanut, and a burning wick. As each woman completes her third round, she stands for a moment at the western side, facing east, and throws the [782] contents of the plate into the pit. She then goes to the western gate of the enclosure, and puts down her plate for an instant while she makes profound salaam to the 796 goddess ere going away. Now the procession starts 776 out from the temple, issuing from the northern gate, 788 and for a moment confronts a being so strange that he demands description. Of the many familiar demons of the Malayālis, the two most intimate are Kuttichchāttan and Gulikan, who are supposed to have assisted Kāli (who is scarcely the Kāli of Brāhmanism) in overcoming the Asura, and on the occasion of this festival these

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demons dance before her. Gulikan is represented by the Vannān and Kuttichchāttan by the Manūtan who have been already mentioned, and who are under like restrictions with the nine Tiyans. I saw poor Gulikan being made up, the operation occupying five or six hours or more before his appearance. I asked who he was, and was told he was a devil. He looked mild enough, but then his make-up had just begun. He was lying flat on the ground close by the north-east entrance of the enclosure, where presently he was to dance, a man painting his face to make it hideous and frightful. This done, the hair was dressed; large bangles were put on his arms, covering them almost completely from the shoulder to the wrist; and his head and neck were swathed and decorated. A wooden platform arrangement, from which hung a red ornamented skirt, was fastened to his hips. There was fastened to his back an elongated Prince of Wales' feathers arrangement, the top of which reached five feet above his head, and he was made to look like nothing human. Kuttichchāttan was treated in much the same manner. As the procession issues from the northern gate of the temple, where it is joined by the elephants, Gulikan stands in the northern entrance of the enclosure (which he cannot enter), facing it, and a halt is made for three minutes, while Gulikan dances. The poor old man who represented this fearful being, grotesquely terrible in his wonderful metamorphosis, must have been extremely glad when his dance was concluded, for the mere weight and uncomfortable arrangement of his paraphernalia must have been extremely exhausting. It was with difficulty that he could move at all, let alone dance. The procession passes round by east, where, at the entrance of the enclosure, Kuttichchāttan gives his

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dance, round by south to the westward, and, leaving the enclosure, proceeds to a certain banyan tree, under which is a high raised platform built up with earth and stones. Preceding the procession at a distance of fifty yards are the nine men of the Tiyan caste mentioned already, carrying kalasams on their heads, and a crowd of women of the same caste, each one carrying a pewter plate, larger than the plates used when encircling the fire pit, on which are rice, etc., and the burning wick as before. The plate and its contents are on this occasion, as well as before, called talapōli. I could not make out that anything in particular is done at the banyan tree, and the procession soon returns to the temple, the nine men and the Tiyan women following, [782] carrying their kalasams and talapōli. On the way, a number of cocks are given in sacrifice by people under a vow. In the procession are a number of devil-dancers, garlanded with white flowers of the pagoda tree mixed with red, jumping, gesticulating, and shouting, in an avenue of the crowd in front of the elephant bearing the sword. The person under a vow holds the cock towards one of these devil-dancers, who, never ceasing his gyrations and contortions, presently seizes its head, wrings [755] it off, and flings it high in the air. The vows which are fulfilled by this rude decapitation of cocks have been made in order to bring about cure for some ailment. The procession passes through the temple yard from west to east, and proceeds half a mile to a banyan tree, under which, like the other, there is a high raised platform. When passing by the temple, the Tiyan women empty the contents of their plates in the fire pit as before, and the nine men hand over the arrack in their kalasams to the temple servants. Let me note here the curious distribution of the rice which is heaped in the fire pit.

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Two-thirds of it go to the four Tiyans who carried the pūkalasams, and one-third to the five who carried the jannakalasams. Returning to the procession, we find it at the raised platform to the east of the temple. On this platform have been placed already an ordinary bamboo quart-like measure of paddy (unhusked rice), and one of rice, each covered with a plantain leaf. The principal devil-dancer takes a handful of rice and paddy, and flings it all around. The procession then visits in turn the gates of the gardens of the four owners of the temple. At each is a measure of rice and a measure of paddy covered with plantain leaves, with a small lamp or burning wick beside them, and the devil-dancer throws a handful towards the house. The procession then finds its way to a tree to the west, under which, on the platform, is now a measure of paddy and a lamp. Some Brāhmans repeat mantrams, and the elephant, the priest on his back and the sword in his hand, all three are supposed to tremble violently. Up to this time the procession has moved leisurely at a very slow march. Now, starting suddenly, it proceeds at a run to the temple, where the priest descends quickly from the elephant, and is taken inside the temple by the Mūssad priests. He, who has been carrying the sword all this time, places it on the sill of the door of the room in which it is kept for worship, and prostrates before it. The sword then shakes itself for fifteen minutes, until the chief priest stays its agitation by sprinkling on it some tirtam fluid made sacred by having been used for anointing the image of the goddess. This done, the chief amongst the devil-dancers will, with much internal tumult as well as outward convolutions, say in the way of oracle whether the dēvi has been pleased with the festival in her honour, or not. As he pronounces this oracular utterance, he falls

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however, no objection to myself and my companions visiting it; we were simply begged not to go. There were with us a Nāyar and a Kurichchan, and the faces of these men, when we proceeded to wade through the little river, knee-deep and about thirty yards wide, in order to reach the sacred spot, expressed anxious wonder. They dared not acompany us across. No one (excepting, of course, a Muhammadan) would go near the place, unless during the few days of the festival, when it was safe; at all other times any man going to the place is destroyed instantly. Nothing on earth would have persuaded the Nāyar or the Kurichchiyan to cross that river. Orpheus proceeding to find his Eurydice, Danté about to enter the Inferno, had not embarked on so fearful a journey. About a hundred yards beyond the stream, we came upon the sacred spot, a little glade in the forest. In the centre of the glade is a circle of piled up stones, 12 feet in diameter. In the middle of the pile of stones is a rude lingam. Running east from the circle of the lingam is a long shed, in the middle of which is a long raised platform of brick, used apparently as a place for cooking. Around the lingam there were also thatched sheds, in which the people had lodged during the festival. Pilgrims going to this festival carry with them offerings of some kind. Tiyans take young cocoanuts. Every one who returns brings with him a swish made of split young leaves of the cocoanut palm."

Of the Kottiyūr festival, the following account is given in the Gazetteer of Malabar. "The Nambūdiri priests live in a little wayside temple at Kottiyūr, but the true shrine is a quarter of a mile away in the forest across one of the feeder streams of the Valarpattanam river. For eleven months in the year, the scene is

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inconceivably desolate and dreary; but during the month Edavam (May-June) upwards of 50,000 Nāyars and Tiyans from all parts of Malabar throng the shrine for the twenty-eight days of the annual festival. During the rest of the year, the temple is given up to the revels of Siva and Parvati, and the impious Hindu who dares to intrude is consumed instantly to ashes. The two great ceremonies are the Neyyāttam and the Elanīrāttam, the pouring of ghee (clarified butter) and the pouring of the milk of the green cocoanut. The former is performed by the Nāyars, who attend the festival first, and the latter by Tiyans. In May, all roads lead to Kottiyūr, and towards the middle of the month the ghee pourers, as the Nāyar pilgrims are called, who have spent the previous four weeks in fasting and purificatory rites, assemble in small shrines subordinate to the Kottiyūr temple. Thence, clad in white, and bearing each upon his head a pot of ghee, they set forth in large bodies headed by a leader. At Manattana the pilgrims from all parts of Malabar meet, and thence to Kottiyūr the procession is unbroken. However long their journey, the pilgrims must eat only once, and the more filthy their language, the more orthodox is their conduct. As many as five thousand pots of ghee are poured over the lingam every year. After the Neyyāttam ceremony, the Nāyars depart, and it is the turn of the Tiyans. Their preparations are similar to those of the Nāyars, and their language *en route* is even more startling. Eruvatti near Kadirūr is the place where most of them assemble for their pilgrimage, and their green cocoanuts are presented gratis by the country people as an offering to the temple. The Elanīrāttam ceremony begins at midnight, and the pilgrims heap up their cocoanuts in front of the shrine continuously till the evening of the

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788 same day. Each Tiyan then marches thrice round the heap, and falls prostrate before the lingam ; and a certain Nāyar sub-caste removes the husks preparatory to the [789] spilling of the milk. The festival finally closes with a mysterious ceremony, in which ghee and mantrams play a great part, performed for two days consecutively by the presiding Nambūdiri, and Kottiyūr is then deserted for another year."

"A shrine," Mr. Fawcett continues, "to which the Malayālis, Nāyars included, resort is that of Subramania at Palni in the north-west corner of the Madura district about a week's march from the confines of Malabar near [765] Palghat. Not only are vows paid to this shrine, but men, [302] letting their hair grow for a year after their father's [782] death, proceed to have it cut there. The plate shows an ordinary Palni pilgrim. The arrangement which he 796 is carrying is called a kāvadi. There are two kinds of 788 kāvadi, a milk kāvadi containing milk, and a fish kāvadi 782 containing fish, in a pot. The vow may be made in respect of either, each being appropriate to certain circumstances. When the time comes near for the pilgrim to start for Palni, he dresses in reddish orange cloths, shoulders his kāvadi, and starts out. Together with a man ringing a bell, and perhaps one with a tom-tom, with ashes on his face, he assumes the rôle of a beggar. The well-to-do are inclined to reduce the beggar period to the minimum ; but a beggar every votary must be, and as a beggar he goes to Palni in all humbleness and humiliation, and there he fulfils his vow, leaves his kāvadi and his hair, and a small sum of money. Though the individuals about to be noticed were not Nāyars, their cases illustrate very well the religious idea of the Nāyar as expressed under certain circumstances, for between the Nāyars and these there

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is in this respect little if any difference. It was at Guruvayūr in November, 1895. On a high raised platform under a peepul tree were a number of people under vows, bound for Palni. A boy of 14 had suffered as a child from epilepsy, and seven years ago his father vowed on his behalf that, if he were cured, he would make the pilgrimage to Palni. He wore a string of beads round his neck, and a like string on his right arm. These were in some way connected with the vow. His head was bent, and he sat motionless under his kāvadi, leaning on the bar, which, when he carried it, rested on his shoulder. He could not go to Palni until it was revealed to him in a dream when he was to start. He had waited for this dream seven years, subsisting on roots (yams, etc.), and milk—no rice. Now he had had the long-looked-for dream, and was about to start. Another pilgrim was a man wearing an oval band of silver over the lower portion of the forehead, almost covering his eyes; his tongue protruding beyond the teeth, and kept in position by a silver skewer through it. The skewer was put in the day before, and was to be left in for forty days. He had been fasting for two years. He was much under the influence of his god, and whacking incessantly at a drum in delirious excitement. Several of the pilgrims had a handkerchief tied over the mouth, they being under a vow of silence. One poor man wore the regular instrument of silence, the mouth-lock—a wide silver band over the mouth, and a skewer piercing both cheeks. He sat patiently in a nice tent-like affair, about three feet high. People fed him with milk, etc., and he made no effort to procure food, relying merely on what was given him. The use of the mouth-lock is common with the Nâyars when they assume the pilgrim's robes and set out for Palni;

796 788 [785] and I have often seen many of them garbed and mouth-locked, going off on a pilgrimage to that place. Pilgrims generally go in crowds under charge of a priestly guide, one who, having made a certain number of journeys to the shrine, wears a peculiar sash and other gear. They call themselves pūjāris, and are quite *au fait* with all the ceremonial prior to the journey, as well as with the exigencies of the road. As I stood there, one of these pūjāris stood up amidst the recumbent crowd. He raised his hands towards the temple a little to the west, and then spread out his hands as if invoking a blessing on the people around him. Full of religious fervour, he was (apparently at any rate) unconscious of all but the spiritual need of his flock.

796 788 184 "Brief mention must be made of the festival held at Kodungallūr near Cranganore in the northernmost corner of the Cochin State, as it possesses some strange features peculiar to Malabar, and is much frequented by the Nāyars. I have been disappointed in obtaining particulars of the festival, so make the following excerpt from Logan's Manual of Malabar. 'It takes the people in great crowds from their homes. The whole country near the lines of march rings with the shouts "Nada-a Nada-a" of the pilgrims to the favourite shrine. Of what takes place when the pilgrims reach this spot perhaps the less said the better. In their passage up to the shrine, the cry of "Nada-a Nada-a" (march, march away) is varied by terms of unmeasured abuse levelled [195] at the goddess (a Bhagavati) of the shrine. This abusive language is supposed to be acceptable to her. On arrival at the shrine, they desecrate it in every conceivable way, believing that this too is acceptable; they throw stones and filth, howling volleys of

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opprobrium at her house. The chief of the fisherman caste, styled Kūli Muttatta Arayan, has the privilege of being the first to begin the work of polluting the Bhoot or shrine. Into other particulars it is unnecessary to enter. Cocks are slaughtered and sacrificed. The worshipper gets flowers only, and no holy water after paying his vows. Instead of water, he proceeds outside and drinks arrack or toddy, which an attendant Nāyar serves out. All castes are free to go, including Tiyars and low caste people. The temple was originally only a Bhoot or holy tree with a platform. The image in the temple is said to have been introduced only of recent years.' It is a pity Mr. Logan is so reticent. My information is that the headman of the Mukkuvans opens the festival by solemnly making a fæcal deposit on the image. Here again there is the same strange union of everything that is filthy, abusive, foul and irreverent, with every mode of expressing the deepest religious feeling."

Of the cock festival at Cranganore, the following account is given by Mr. T. K. Gopal Panikkar* in his interesting little book on Malabar and its folk. "In the midst of its native charms is situated a temple dedicated to Kali, the goddess who presides over the infectious diseases, cholera and small-pox. She is a virgin goddess, whom no quantity of blood will satisfy. The temple is an old-fashioned one, presenting no striking architectural peculiarities. The priestly classes attached to it are not, as usual, Brāhmins, but a peculiar sect called Adigals, of whom there are but three families in the whole of Malabar. The Brāhmins are purposely excluded from participation in the poojah ceremonies,

* Malabar and its Folk, Madras, 1900.

776 796 778 [793] [784] lest their extreme sanctity might increase the powers of the goddess to a dangerous extent. Poojahs are daily offered to her. An annual festival known as the Bharani, connected with this goddess, plays a most important part in the religious history of Malabar. It comes off in the Malayalam month of Meenam (about March or April). Pilgrimages undertaken to the temple on this occasion are potent enough to safeguard the pilgrims, and their friends and relations, from the perilous attacks of cholera and small-pox. Hence people resort thither annually by thousands from almost all parts of Malabar; and, the more north you go, the stronger will you find the hold which the goddess has upon the popular imagination. The chief propitiatory offering on the occasion is the sacrifice of cocks. In fact, every family makes a point of undertaking this sacred mission. People arrange to start on it at an auspicious moment, on a fixed day in small isolated bodies. Preparations are made for the journey. Rice, salt, chillies, curry-stuffs, betel leaves and nuts, a little turmeric powder and pepper, and, above all, a number of cocks form an almost complete paraphernalia of the pilgrimage. These are all gathered and preserved in separate bundles inside a large bag. When the appointed hour comes, they throw this bag on their shoulders, conceal their money in their girdles, and, with a native-fashioned umbrella in the one hand and a walking-stick in the other, they start, each from his own house, to meet the brother pilgrims at the rendezvous. Here a foreman is selected practically by common consent. Then commences the vociferous recitation of that series of obscene songs and ballads, which characterises the pilgrimage all along. The foreman it is that opens the ball. He is caught up by others

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in equally loud and profuse strains. This is continued right up till the beginning of their homeward journey. Nobody whom they come across on the way can successfully escape the coarse Billingsgate of these religious zealots. Even women are not spared. Perhaps it is in their case that the pilgrims wax all the more eloquently vulgar. A number of cock's feathers are stuck or tied upon the tip of a stick, and with this as a wand they begin to dance and pipe in a set style, which is extremely revolting to every sense of decency. Some of the pilgrims walk all the distance to the temple, while others go by boat or other conveyance; but in neither case do they spare any passer-by. Hundreds of gallons of arrack and toddy are consumed during the festival. The pilgrims reach the temple in their dirty attire. The temple premises are crowded to overflowing. The worship of the goddess is then commenced. The offerings consist of the sacrifice of cocks at the temple altar, turmeric powder, but principally of pepper, as also some other objects of lesser importance. A particular spot inside the temple is set apart for the distribution of what is called manjal prasadam (turmeric powder on which divine blessings have been invoked). The work of doling it out is done by young maidens, who are during the process subjected to ceaseless volleys of vile and vulgar abuse. Now, leaving out of account the minor ceremonies, we come to the principal one, viz., the sacrifice of cocks. The popular idea is that the greater the number of cocks sacrificed, the greater is the efficacy of the pilgrimage. Hence men vie with one another in the number of cocks that they carry on the journey. The sacrifice is begun, and then there takes place a regular scramble for the sanctified spot reserved for this butchering ceremony. One man holds a cock by the

788 796 782 trunk, and another pulls out its neck by the head, and, in the twinkling of an eye, by the intervention of a sharpened knife, the head is severed from the trunk. The blood then gushes forth in forceful and continuous jets, and is poured on a piece of granite specially reserved. Then another is similarly slaughtered, and then as many as each of the pilgrims can bring. In no length of time, the whole of the temple yard is converted into one horrible expanse of blood, rendering it too slippery to be safely walked over. The piteous cries and death throes of the poor devoted creatures greatly intensify the horror of the scene. The stench emanating from the blood mixing with the nauseating smell of arrack renders the occasion 796 all the more revolting. One other higher and more 788 acceptable kind of offering requires more than a passing 155 mention. When a man is taken ill of any infectious 782 disease, his relations generally pray to this goddess for his recovery, solemnly covenanting to perform what goes by the name of a thulabharum ceremony. This consists in placing the patient in one of the scale-pans of a huge balance, and weighing him against gold, or more generally pepper (and sometimes other substances as well), deposited in the other scale-pan. Then this weight of the substance is offered to the goddess. This is to be performed right in front of the goddess in 788 the temple yard. The usual offerings being over, the 796 homeward journey of the pilgrims is begun. Though the festival is called Bharani, yet all the pilgrims must vacate the temple on the day previous to the Bharani 776 day. For, from that day onwards, the temple doors are all shut up, and, for the next seven days, the whole place is given over to the worst depredations of the countless demons over whom this blood-thirsty goddess holds sway. No human beings can safely remain there, lest

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they might become a prey to these ravenous demons. In short, the Bharani day inaugurates a reign of terror in the locality, lasting for these seven days. Afterwards, all the dirt is removed. The temple is cleansed and sanctified, and again left open to public worship. The pilgrims return, but not in the same manner in which they repaired thither. During the backward journey, no obscene songs or expressions are indulged in. They are to come back quietly and calmly, without any kind of demonstrations. They get back to their respective homes, and distribute the sandals and other pujah substances to their relations and friends who have elected to remain at home; and the year's pilgrimage is brought to a close."

"The month Karkkatakam," Mr. Fawcett writes, "when the Malayālis say the body is cool, is the time when, according to custom, the Nāyar youths practice physical exercises. At Payōli in North Malabar, when I was there in 1895, the local instructor of athletics was a Paravan, a mason by caste. As he had the adjunct Kurup to his name, it took some time to discover the fact. Teachers of his ilk are invariably of the Paravan caste, and, when they are believed to be properly accomplished, they are given the honorific Kurup. So carefully are things regulated that no other person was permitted to teach athletics within the amsham (a local area, a small county), and his womenfolk had privileges, they only being the midwives who could attend on the Nāyar women of the amsham. His fee for a course of exercises for the month was ten rupees. He, and some of his pupils, gave an exhibition of their quality. Besides bodily contortions and somersaults, practiced in a long low-roofed shed having a sandy floor, there is play with the following instruments :—watta ; cheruvadi,